

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

ACCCEPTABLE unto God, is the relation of every believer in Christ who has decided to be a doer of the word and not a hearer only. By faith we accept the promises of God, and by the works that result from that faith we are acceptable to Him. "We labor, that we may be accepted of Him," says the Apostle Paul (II Cor. 5:9). He quotes Isaiah: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee;" and the Apostle adds: "Behold, now is the acceptable time; behold, now is the day of salvation." Isaiah also tells us: "Seek ye the Lord while He may be found, call ye upon Him while He is near." We have these promises of acceptance made effective to us by the work of Christ. God was in Christ, reconciling the world unto Himself. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." It is the power of God in Jesus Christ that has made believers acceptable unto God, and that same power will make them co-workers with Him, and ensure happiness amid the vicissitudes of life.

"Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

The happiness most to be desired by the children of God is not that which comes from an absence of care, trouble and earthly trial, but rather that which proceeds from a heart at peace with God and with man because of relations created by the acceptance of the results of the atoning sacrifice of Jesus Christ. It is through Him that we have access to the Father, and in communion with God is to be found the highest and the deepest happiness which the soul is capable of enjoying. And the possession of this happiness is never more precious than during seasons of sorrow and conflict and sore temptation. It is thus possible for the soul to enjoy the peace of God that passeth all understanding in the midst of the fiercest conflict with the powers of sin and evil, and let the light of Heaven itself illuminate the darkest hours of the spiritual life. This is indeed a happiness to be coveted "earnestly," as one of "the best gifts;" and this happiness cannot be taken away except by unbelief and disobedience.

God Desires the Happiness of All.

Nothing is more plainly set forth in the Scriptures than the intention of our Heavenly Father that all the men and women He has made should have joy and peace and happiness here on earth, while He is preparing them for the New Jerusalem on high. Isaiah puts the whole thing in a nutshell in the seventh verse of the fifty-fifth chapter: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for He will abundantly pardon." It is worthy of note that although the Hebrew priests were offering sacrifices and performing other religious ceremonial rites, they never usurped any of the functions that belong to God alone. And in this passage the prophet tells everyone to go direct to God for forgiveness, after he has turned away from his sins—abandoned them altogether. For any man to "forsake his way" is not such an easy task as some people may think. The carnal mind is enmity against God, and every person by nature likes to turn "every one to his own way," and to keep on walking in it. If, therefore, safety is offered by any plan that allows the man to keep going "his way," there is a strong temptation for him to avail himself of it. If by saying prayers, or attending high ceremonies, or paying for masses the favor of God can be obtained, it is cheap at the price, and the heart will be at rest in proportion as he believes the assertions of those who present these schemes to him.

The Power of Hope.

The value of Hope as an element of success in life is not emphasized as it ought to be. Yet its influence is as great an element in the achievement of victory as the power of either Faith or Love. During the past twenty-five years, for example, surely the magnitude and the apparently invincible power of the Papal system—both temporal and spiritual—over its own people, would impress any outside beholder as entirely proof against any effort put forth by the workers of Christ's Mission, however sincere and zealous they might be. But these earnest converted Catholics have never lost hope of the ultimate triumph of their cause; and so their faith in God and His Gospel, and love for the souls of Roman Catholics—and "non-Catholics," too—with this motive force behind it, have been rewarded by a visible success that can, in the very nature of things, represent but a minute percentage of what has been achieved.

The Good Work in New England.

The brief and pointed article on another page on the recent conversions from the Roman Catholic Church in New England will attract attention. The fact that Roman Catholic Bibles or Testaments can scarcely be found in the book stores is especially worthy of notice. What is true of Salem can be stated of every city in New England, and in fact of every town of the same size in other parts of the country. The stores in the large cities carry a stock of Bibles, but the number is limited. The proprietors say there is no demand for them.

Better Than Roman Mediators.

How much better to have the promises of God that He will help us and deliver us than a mere hope in the Virgin Mary or the so-called "saints" to whom Roman Catholics are taught to pray in time of trouble. It should be remembered that none of these "saints" have ever promised to do the things the priests talk about, so that no one can bring any charge against them if prayers offered to them receive no answer; but our God has promised to help us and to deliver us and to supply all our need. Therefore we can come boldly to the throne of grace, finding there all the strength and help required for every trying hour, every conflict with evil, either within or without, and every season of sorrow, bereavement or trouble. Hence we can rejoice in the midst of sorrow, enjoy peace in time of conflict, have calm trust in storms of doubt and faith testing, and the assurance of everlasting life in the hour and article of death.

"I Know Thy Works."

It is good for us to be reminded now and then that Christ, our loving Saviour, really knows all about the circumstances that surround us as individuals, and what we do in our daily lives. There is so much temptation to feel that He is far away, and that if He really knew the things we had to bear and to suffer, He would come to our aid, and enable us to do more for Him and for His cause than is now within our power. But the Apostle John, in his exile on the isle of Patmos, was visited by Christ in visible form, and received from the Divine lips of the

Lord Himself directions to write to His people, "I know thy works;" and the Saviour showed perfect familiarity with every important detail of the fight made on His behalf by each of the churches of whom He spoke. Just as He knew all about those churches, so He knows about every one of us; more than that, He sees the motive that impels us to everything we try to do for Him, whether big or little, and sooner or later we shall receive His "Well done!" for every act of faithful heart service. The Saviour loves all those who love Him, and His love, backed as it is by mighty power, will surely support us in every time of trial and help us to come off more than conqueror over all the circumstances that may be arrayed against us.

"Who Shall Separate?"

The Apostle Paul had a very high estimate of the far-reaching power of the love of Christ for him. He makes out a list, in one passage, of mighty and comprehensive forces that he declares to be unable to separate him from the love of Christ; he puts "death" first on the list, and death has always been considered as separating one from everything of value and beauty that has been associated with life. If the love of Christ follows us through the gates of death, we may be sure that it is ours all through life; and if we possess it throughout life, backed, as it is, by the mighty power of Him who calleth the stars by their names, all is really well with us, even though we be beset by perplexity and sorrow. And faith is the victory that overcometh the world.

Converts From Rome.

In England, as in our own country, and indeed in every civilized nation, there are numerous conversions from the Roman Catholic Church, but, as we have frequently explained, only a few such cases are noticed in the public press. When the light from heaven shines upon the soul, and the love of Christ is shed abroad in the heart, men and women so blessed do not rush to the offices of the daily press to tell the glad news. The Jesuits, Paulists and other priests of Rome, however, publish broadcast the accessions to their ranks of the so-called Protestants who abandon the faith of their fathers and bow the knee to Rome.

From the June issue of the London *Protestant Observer*, the monthly paper conducted by Mr. Walter Walsh, the author of the Secret History of the Oxford Movement, The Jesuits in England, and other learned works that throw light on the dark history of the Roman Catholic Church, we learn that conversions from Rome in England are constantly taking place, and select these following paragraphs:

On Wednesday evening, May 10, at St. Jude's Church, Mildmay Park, N., London, the Vicar, the Rev. W. D. Keith-Steele, held a special service for the purpose of receiving several Roman Catholics into the Church of England. The order of service used in the London Diocese was followed. Five adult Roman Catholics, representing three families, having publicly "renounced the errors of their former conversation," and also publicly "desired to be received into the Communion of the Church of England," were duly received by the Vicar, acting under the authority of the Bishop of London.

A remarkable meeting was held last month in the Protestant Reformation Society's Mission Hall at Kingswood, Bristol, when a large number of women assembled to hear the experiences of two converted Roman Catholics, more especially with regard to the "Confessional." The audience included a large number of Roman Catholic women, and further meetings are to be held. Since the meeting, Mr. Tucker has received a letter from another convert, urging that similar meetings should be held elsewhere, the writer signing herself "One whose conversion is a result of your lectures."

The Rev. Thomas Connellan, whose work in Dublin is in some respects like our Christ's Mission in New York, and who publishes an excellent paper, *THE CATHOLIC*, also reports progress in his work.

The Gambling Paulists.

The special work of the Paulist Fathers, as most of the readers of this Magazine are aware, is the deluding of the souls, and the ensnaring of the pocket-books of unwary "non-Catholics" for the benefit, first of themselves, and then of the Roman Church.

It is one of their favorite tricks to pose as being more enlightened and up-to-date and "liberal" than such orders as the Jesuits, Dominicans and Franciscans. But every now and then their own scandals show that unconverted men do unconverted things wherever they are and by whatever name they are called.

In 1904 a young priest who was silly enough to take some of Father Doyle's pronouncements on the evils of the liquor traffic too seriously, was compelled to exchange the climate of this city for that of Iowa, because he stated from the pulpit sev-

eral facts which the liquor-selling supporters of the Paulist Church on Fifty-ninth street did not like the public to learn from such a source.

As in New York so in Chicago, the Paulists are demonstrating that they possess the same vices that Father Crowley declares are characteristic of a large percentage of the Roman hierarchy of the United States. One of these is gambling, and as the Chicago Paulists have boldly made gambling schemes part of their recent effort to raise money at St. Mary's Church on Wabash avenue and Eldridge Place in that city, Father Crowley had the Rev. Peter J. O'Callaghan and three other men connected with the management of the "bazaar" arrested on warrants, the pastor being charged with being the "keeper" of a gambling house, and the others with operating "gambling devices." The Chicago *Tribune* of June 4 thus describes the performances against which Father Crowley entered his extremely practical protest:

The visitor to St. Mary's floral bazaar was no sooner inside the door than he was given an opportunity to take "chances" with his money. This was just as is seen at many church fairs of a similar character. Young girls were running about with small books in their hands and imploring the visitor to take a chance on a sofa pillow or a piece of jewelry.

"Mister, buy a chance of me," they exclaimed as they crowded about. "It costs only 10 cents." Other solicitors offered chances as low as 4 cents. All were good naturedly enthusiastic.

The person buying the "chance" wrote his name and address in the book opposite a number and was informed that he would be notified in case he drew the lucky number.

At one of the booths was a device for shaking dice in connection with the sale of cigars. A person de-

posited a dime in the slot and pushed a button, which shook the dice. If the dice fell "three of a kind" he received a cigar. If he failed to get the lucky combination he was out his money. If after two or three failures to make a lucky shake a person remonstrated with the woman in charge he was told not to consider his bad luck with the dice as a loss, but to think of the good that his money would do to the church.

Another device by which the visitor could try his fortune was a large rotary wheel with numbers marked on the margin. This wheel was worked in connection with spoons or ladles which were sold everywhere in the bazaar by enterprising girls and women. The ladles had certain numbers printed on them.

The person who bought a ladle went to the wheel and set it in motion. If it stopped with the same number as the indicator which was on his ladle he "won." If not, he lost. Here again the person failing to turn the right number on the "wheel of fortune" was told not to take his loss seriously, but to consider the "cause."

Many clearly "played" this wheel and bought chances right and left without considering possible "winings." It was their way of contributing, and was so understood.

Father Crowley's book, "The Parochial School, a Curse to the Church and a Menace to the Nation," and his personal work in making the priests obey the law of the land, will hasten the revolution in the Roman Church in this country.

Christ's Mission Work.

FORM OF REQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.

The Religion of Russia.

The naval battle between the Japanese and Russians, when the fleet of the latter suffered so severely as to be almost annihilated, has been compared to the battle of Trafalgar, when the English navy led by Nelson became supreme in Europe. Japan is now supreme in Asia, and it is expected the Christian religion will be more generally accepted by the Asiatic peoples. But it will not be the religion of Russia, a discredited nation, nor, let us hope, of Rome, which is so like the Russian religion. The latter has been described by a writer in the *Church of Ireland Gazette* whose article is copied in the *New York Sun*, June 7, as follows:

Confession is enjoined in the Russian Church, but it is not performed as satisfaction offered to God.

No candidate for Holy Orders will be ordained until he is married. This, of course, refers to the secular clergy. The Monastic Orders must be celibates. A widower priest may remarry, but he must first renounce his orders. A curious inconsistency is that no priest as long as his wife is alive can attain to a bishopric, because all bishops must be unmarried.

In the Eucharist the priest receives the bread and wine separately, whereas the laity receive both elements mixed together, from a spoon, standing. The Sacrament is also administered to infants, but they receive the wine only, lest they might reject the bread.

Baptism is a most elaborate ceremony and takes forty days before it is complete. It includes triple immersion, the chrism, and tonsure of the infant's hair in the shape of a cross. The Sacrament of Unction differs from the similar Sacrament in the Roman Church, being, as it is, administered even to those who are slightly unwell, whereas the Church of Rome only gives it *in articulo*

mortis, or when there is no chance of recovery.

The services in the Russian Church are most elaborate. This is evident from the fact that the ritual and services occupy twenty folio volumes. Service is performed at least three times daily, and the greatest part of the service varies every day in the year, and every part of every day, except in the Communion Office.

The average pay of a parish priest is about £220. Bishops have about £500, and a Metropolitan, who corresponds to our Primate, £1,000 per annum. There are no state endowments, I believe, the incomes being derived from collections and fees, for no priest will perform even the most trifling office without payment.

The Russian clergy have no social standing, a better class Russian would not eat at table with his parish priest; in fact, they occupy the place our own clergy occupied about, say, the fourteenth century.

Sermons are rarely preached in the Russian churches. There are books of homilies from which the clergy may read, but these homilies are so very lengthy, ornate and elaborate that the people refuse to listen to them. As a rule the clergy are too ignorant to compose their own sermons, and even if they do compose them they must first be sent to the Consistory for approval, because the Government are determined to stamp out heresy. The Consistory are in no hurry to return the sermons, and often several weeks or more may pass before they do so, consequently the clergy, as a rule, leave preaching severely alone. The Russian priests never pay parochial visits except to beg; the result is that they have never gained the confidence or good will of the laity.

The writer seems to be of the high church party rather than evangelical, and does not manifest any prejudice against the Russian religion.

CHRIST'S MISSION WORK—TWENTY-FIFTH ANNIVERSARY, 1879-1904

At the continuation of the Anniversary Services in Christ's Mission, February 26, the Rev. J. C. K. Milligan, D.D., of the Washington Heights United Presbyterian Church, this city, was the preacher.

Rev. Dr. Milligan's Sermon.

"Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Eben-Ezer, saying, hitherto hath the Lord helped us."

This is the language of both the lips and heart of the Director of this Mission. I look back for many years to the time when my idea of the Roman Catholic people was much the same as some men have now of the Indians—that the only good Catholic was a dead one. I have learned since then, however, that in that Church, which I think is the most terrible and destructive engine that Satan ever invented for the destruction of souls, there are some to whom the Lord says, "Come out of her, my people;" and that He has a people in that Church.

Our brother here is a good specimen of those who will yet come out from under the heel of that spiritual despotism, and has successfully prosecuted the work of proclaiming the Gospel here for twenty-five years.

I can look even further back than the commencement of this work when I met priests of Rome coming out of it and warmly welcomed them and tried to help them in every way I could. More than sixty have been under my roof at different times, and most of that number at my table. Many thought that I had

quite gone astray in doing these things, and one good brother brought me before the Presbytery on this account. But after the whole matter had been set forth, all the brethren (except the man who brought the charge) justified my action, asked God's blessing on me, and said that no straw should be placed in my way in the future.

I must confess that I did not have much faith at first in the conversion of the Roman Catholics. I had met several priests, men who seemed to be zealous enough but who were lacking in the virtue of perseverance, and could not get rid of their past associations. There was many a trap which the devil had set to keep them out of salvation. Another obstacle in their way was the attitude of many Protestants, who turned their backs upon them feeling that all effort to help them was useless and that time and labor bestowed on trying to show Roman Catholics the way of salvation were simply thrown away.

But with the beginning of this work, I saw that a different kind of man had been raised up by God to do it—gentle, godly and led of the Holy Spirit. He has endured discouragement and overcome obstacles that would have crushed or daunted any man who had not faith in God of the quality of his; but God has sustained him and kept him and is with him still. His prayers will be heard, his work will not fall like rain on the ground that soon passes away.

Samuel started to serve God as a

little boy, put by his mother under Eli's care. Many people might have thought this was the worst step his mother could take, to send him away from her love and care, but she committed him to the Lord, and He took care of him. No doubt, Samuel's words in the text refer to the care and power of God as shown to him and through him personally, as well as to the immediate manifestation of the power of God on behalf of Israel on this special occasion.

Who is this Lord in whom Samuel trusted? The same in whom Brother O'Connor puts his confidence and in whose name he opens this place for the proclamation of the Gospel. That Lord is not a man, but the Almighty, the Creator of heaven and earth, Jesus! The man Jesus? Yes, in a sense, the God-man of whom John writes in the first three verses of his Gospel. The Son of God became a helpless infant that He might reveal love and grace to the children of men.

In the Old Testament dispensation, Jesus was not yet born, so how could Samuel know Him? When Adam and Eve forfeited their rights to Paradise, Jesus Christ called them to Himself, gave them promises, and directed their lives.

Theophanies—appearances of God—occurred from time to time, but they were mostly Christophanies—appearances of Christ, manifestations of God's love for men. Who is Jehovah? Most people have the idea that this title is that of God the Father, but out of the seven hundred times in which that name occurs in the Old Testament the times can be counted on the fingers when

it does not refer to the Son of God.

In the fulness of time Christ was born like unto sinful flesh, but He lived above the flesh—soberly, righteously, godly, and when death came to Him it found Him holy, harmless, undefiled and separate from sinners. All His life was in perfect conformity with God who spoke three times from heaven audibly saying, "This is my beloved Son, in whom I am well pleased."

He laid down His life to bear the punishment due to your sins and mine, to make reconciliation between guilty men and Almighty God. He died, and rose again the third day. Herod, Pilate and Rome all tried to keep Him in the tomb, but He would not stay in the grave. He came out, and forty days later ascended to the right hand of God, where He is ruling and reigning and fulfilling His promises to all who look to Him for help and enabling them to say, "Hitherto hath the Lord helped us."

What has He done for us? He created us. And He not only created us ourselves, but also the conditions and circumstances surrounding us, which are all ordered and directed in His love and grace. Why were you not born in darkest Africa? Why were you born in this land of Bibles, Sabbaths and Gospel privileges? Why is it that this Christ's Mission started its glorious work of reclaiming the victims of priestly false teaching and of the finger pointed to superstition and idols and men, instead of to Christ, the Saviour of the world?

Because the Lord has given His promise, His own self and His blood, to show forth His righteousness and His grace to sinners.

Our brother has good warrant to prosecute this work because the command is "Go out into all the World and preach the Gospel to every creature." No man cometh unto the Father but through Jesus Christ; He is the door into heaven. He gives us all the strength and consolation that we need in life. "I will supply all your needs." Food? Yes. Clothing? In the wilderness God saw to it that the very shoes of the children of Israel should not wear out. During some of these bitter winter days I thought, How can the sparrows live? Then I remembered that Jesus said that not one of them ever fell to the ground without the knowledge of our Father. He feeds them and cares for them and in case of need He even opens His altars for their protection and shelter; and how much more is a man worth than a sparrow, or a sheep of the field?

I like the Twenty-third Psalm because it is so personal. "The Lord is my shepherd; I shall not want," and so on, all through.

God has taken good care of this Mission through all these twenty-five years. Friends have been raised up, aid has been given, the Gospel has been preached, the children of God have stood by it. I am sure that they will continue to do so to the end, and that this work will not cease until God has accomplished the purpose He had in mind when He raised up Pastor O'Connor to do it.

Here and there I meet Roman Catholics, all of whom know Father O'Connor and his work. Many of them have told me that they love and respect him and have learned

many things from him. And I have known many souls that have been won to Christ through the work done in Christ's Mission.

The Lord who has helped you, dear Brother O'Connor, hitherto, is the unchangeable God, who fainteth not neither grows weary. He who began a good work in you will perfect it until the day of Jesus Christ. Mighty to save, He makes the little one to become a thousand and the small one a strong nation, and will hasten it in its time. Jesus Christ the same yesterday, to-day, yea, and forever, commissioned you with the assurance, "Lo I am with you alway, even unto the end of the world." He is looking on you and says: "Go in this thy might, and save a people from the hand of a priestly power that is stronger than Midian. Have not I sent thee?"

An esteemed Christian friend writes from Iowa: "Your Magazine is the only magazine or paper every number of which I read through. It keeps us posted on the important subjects with which it deals, and which we should know but little about if we depended on the dailies or weeklies for information. Your Magazine is of a high character, and full of Christ's spirit. I pray the influence of your Magazine may be felt from ocean to ocean and to the very ends of the earth. I do not forget for one single day to ask God's blessing upon you and your work, and also upon those who have received the light of the Gospel at the Mission, that they may spread the good news to those who are in sin and have not seen the true light which lighteth every man that cometh into the world. May the Holy Spirit abide with you forever."

King Alfonso's Blunder.

The recent visit of the young King of Spain to Paris and the attempt made upon his life in that city have caused all the peoples of the world to look upon him and his movements with interest. Surprise may have been felt in some quarters that the Catholic sovereign of a Catholic country should visit the ruler of a nation whose legislature is now hard at work breaking the fetters that have been forged by centuries of Papal tyranny.

But in view of the fact that King Alfonso also contemplated visiting London as well as Paris, it would appear that the young man made a serious tactical mistake in writing the following letter early in May to the Bishop of Barcelona, who had written to Madrid protesting against the opening of a new Protestant church in that city:

"Madrid, 1st May, 1905.

"Most Rev. Senor Cardinal: With great interest and profound sympathy I have read the letter which your Eminence was so good as to address to me on the 22d ult., the contents of which go to confirm the news which I had already of the attempt to open a new Protestant chapel in the Catholic city of Barcelona.

"That it is my true endeavor to see this matter determined according to the clear dictates of the text of the fundamental law and the most recent executory dispositions of the same is proved by the fact of its having been discussed some days since in the Council of my Ministers, and of my having sought in conjunction with them the most effectual means to correct an abuse incompatible with the present legislation and the unanimous sentiments of the Spanish nation.

"As Catholic King and submissive

and believing Son of the only true Church, I am deeply pained by this new attempt against the faith of our ancestors, and the religion of the State, whose destinies Divine Providence has deemed right to entrust to me in these moments, and I do not hesitate to assure you, Senor Cardinal, that I shall do all in my power, within the attributes of my constitutional Sovereignty, that the projects which your Eminence exposes may be nullified by my Government, and I implore your blessing, reiterating to you all my respectful esteem and affectionate benevolence.

"ALFONSO XIII.

"To the Most Excellent Sr. Cardinal, Salvador Casanas y Pagés, Bishop of Barcelona."

The English translation appeared in the London *Daily News*, May 24, and aroused much unfavorable comment. It was then explained on the part of the young King that his letter was not intended for publication, and that it was the work of one of his ministers of Jesuitical tendencies, rather than the expression of his own personal sentiments.

All speak well of King Alfonso, but he will have a stormy reign, as had so many of his predecessors, if he does not keep the Jesuits and their policies at a distance. Protestant Christianity cannot be driven out of Spain now as it was practically suppressed by the Inquisition in the sixteenth century.

A CARDINAL'S INDISCRETION.

It is agreed on all sides that the young King of Spain had no personal knowledge of the circumstances that led to the publication of the letter to the Cardinal Bishop of Barcelona. The zeal and bigotry of the latter have brought about a reaction in favor of religious freedom in Spain. The Cardinal was indiscreet, and it

is now announced that there will not be a repetition of his indiscretion. The New York Evening Post in its issue of June 6 thus disposes of the case:

It does not seem likely that much more will be heard of the temporary excitement caused by the attack of the Cardinal Bishop of Barcelona upon the Protestant chapel recently consecrated in that city by the English Bishop of Gibraltar. Moreover, the Cardinal is blamed for publishing King Alfonso's letter to himself on the subject, as this could scarcely be regarded in the light of a public document. It is explained that it was drawn up by a private secretary in the style of such correspondence customary in Spain, and the terms used were by courtesy the reproduction of or in consonance with those of the communication sent by the Bishop. The Bishop, indeed, is accused of practically suggesting the reply of which he made such use. If the matter should come before the Cortes at all, it is expected that it will be disposed of very speedily. Some persons will be surprised to learn of the amount of religious toleration that exists in Spain. It appears that the Evangelical churches and other Protestant bodies possess in that country one hundred churches and missions attended by several thousand adults, and many schools where thousands of children receive a thorough civil education with Evangelical teaching.

No untoward event attended the young King's visit to England. He was lavish in his praises of that great Protestant country.

The great sermon of the Rev. Dr. Robert Stuart MacArthur at the first of the Twenty-fifth Anniversary services in connection with the work of Christ's Mission has been published in a neat booklet, which can be had at this office for free distribution.

LAST ANNIVERSARY SERVICE.

At the last of the Twenty-fifth Anniversary meetings of the work of Christ's Mission in May, addresses were delivered by Mr. James B. Gillie, president of the Board of Trustees of the Mission; the Rev. Albert B. King, also one of the trustees; and the Rev. James A. O'Connor. The sermon on the occasion was delivered by Rev. Henry Kenning, the converted Catholic, who has become a favorite speaker at the Mission services.

Rev. Dr. King's Address.

I am very glad to be here this afternoon. After twenty-five years' association with the founder and director of this work, our Brother O'Connor, and with this Mission in its various departments, I know this work more thoroughly, perhaps, than any other person here. The seed of this work, its germination, and very largely its growth under God, is the work of our dear Father O'Connor.

Why should Christ's Mission exist?

The root of the need and the development of the need are far down in human nature. Do not let us think that Christianity is altogether a matter of grace; and though it is true that we cannot save ourselves and that Jesus is our Saviour, our natural faculties—our human nature—is not ignored by God. Our faculties are fourfold. First, there are our life-preserving faculties. The Christian life shoots a thread right through them. Whether we eat or drink, or whatever we do, we do all to the glory of God. Many worldlings eat and drink, but their god is their belly. We eat and drink to God with thankfulness. There is nothing wrong in

sensuousness in itself; it is sensuality that is sin.

Then there are our social needs and our intellectual life, and then there are our religious faculties—the crowning faculties of all. And these last command our lives.

Now, the dreadful mistake made by ninety-nine hundredths of the human race is to mistake religion for true Christianity and godliness. This mistake is made by the heathen in the worship of a fetish, and by the votaries of all the various false religious systems. Their great mistake is in substituting something else for walking with God. In so-called "Christian" lands forms and ceremonies are substituted for the heart worship of God.

Our Brother O'Connor, when he was in the Roman church, was religious—intensely so. It is possible to be intensely religious without being at all Christian. He discovered that fact twenty-seven years ago, and came to the knowledge of Jesus Christ.

The Roman Catholic Church calls Christ Lord, but she does not know Jesus as Lord. What do I mean? It is of great importance. It goes to the root of the matter. Rome honors the divinity of Christ falsely; but she has thrust from her the loving, compassionate, human Lord Jesus; and in magnifying the divinity of Christ, she has put Jesus away from us. She has, indeed, lost Jesus. She claims Christ as God, but does not claim Christ as the Jesus whom we know and love, who was like unto us, bone of our bone, and flesh of our flesh, who learned obedience through the things He suffered, and who, kneel-

ing in Gethsemane's garden, sweat, as it were, great drops of blood.

Once in the office downstairs I asked Pastor O'Connor, "Out of all the hundred or more priests who have come here for advice or counsel, did you ever receive one who really understood the Gospel?" And he said, "Not one." And you must remember that it is only the earnest, sincere priests who come here at all—those who have at least something of spirituality in their make-up. The careless, indifferent priests, of course, never come near Christ's Mission.

Because of this state of things in the Roman Church, we sympathize with Brother O'Connor in the work of this Mission, which has been so successful, and would be even more so if Protestant Christians would take more interest in it.

And they should do so not merely for the salvation of souls, important as that is; they should help this work from patriotic motives. According to the principles of the Roman Church, if its priests and members had the power they would put this entire nation under the feet of the Pope, and make him the sovereign of this country; in that event all the people of the land would be held fast in the iron grasp of ecclesiastical tyranny.

In Paris I once talked for an hour and a half with a lady whose husband was connected with the Russian embassy. We were discussing matters of doctrine, and at last I said to her, "Your church is a tyrant!" To my surprise she replied, "You're right. It is a tyranny! It is a tyranny!"

Brethren, if we are true patriots, and if we are real lovers of Jesus Christ, we shall do our utmost to strengthen the hands of Brother O'Connor, both with our means and our prayers, so that the successes of the past may be far surpassed by those of the future.

ACCESS TO GOD.

BY REV. HENRY KENNING.

Heb. 2: 14-17; 4: 14-16.

DURING the last few days, having my engagement here to preach to-day in Christ's Mission in mind, one word has sounded through my heart—the word "access"—access to God; with this thought uppermost in my mind, the thought of drawing near to God with boldness also pressed upon me.

There is no need for me to enter on the question of the need of access to God. No Catholic—or Protestant, either—will dispute that. The Word of God says that all "we, like sheep, have gone astray." In the epistle to the Ephesians we are referred to as "afar off."

Things are not now as God meant them to be in the beginning. In Eden God walked and talked with Adam and Eve in the cool of the day; they had communion and blessing. But one day there came a change. God came down to walk in the garden, but He had to call Adam, saying, "Where art thou?" Something had happened. The man and the woman were hiding away. Sin had come in. The tempter had been heard and heeded. "Ye shall not surely die"—contradicting God with the same lie that he has been repeating ever since. Heeding him they fell, and then God, the Creator, had to call for His creatures, who were filled with shame and excuses, when they obeyed. What a miserable attempt they made to render themselves fit to appear before Him with their paltry aprons of fig leaves! But we find that though they had become estranged from God and separated themselves from Him, the first word

God had of rebuke was not for them, but for the tempter who had led them astray. He spoke of the enmity that should exist between the seed of the serpent and the seed of the woman, saying that the latter should bruise the serpent's head, but that the serpent should bruise his heel, thus giving even then the promise of a Saviour. In the world's darkest night shone forth the bright radiant star of this glorious promise.

Then see how God undertook to make men fit to stand before Him. If man is ever to be made fit to stand before God, God must make him fit. God made garments of skins for Adam and Eve. Whence came the skins? From animals—blood had been shed, a sacrifice had been offered, atonement had been made. In the forefront of the world's history God thus declared a truth that the people of to-day are trying to undermine—that God must make the way for man to approach Him, and God only.

I sometimes think, as I see the pleasure-crazed crowds of this city rushing to and fro, seeking they know not what, that they really want joy, peace, and contentment, but they are looking for them in a wrong direction. Many turn away even from pleasure to deeds of their own—prayers, fastings, penances, etc., trying to find God, but without avail. It seems that the saying of Augustine is still true: "O God, Thou hast made us for Thyself, and our souls can never rest until they rest in Thee!" The cry of the soul for rest and satisfaction means a cry for God; but seeking access to God in any way or means that men have

devised will never succeed. Would that men understood this better!

When God gave Moses the wonderful type of the tabernacle in the wilderness, one of the most perfect patterns of God's plan of approach to Him, He left nothing at all to Moses' imagination. The enclosure was shut in on every side except the east by curtains attached to pillars. Inside the outer court was an inner one, called the Holy Place. This was divided into two—one of which was the Holy of Holies, where God Himself dwelt in glory. That God had come to dwell with His people was manifested by the presence of the pillar of cloud by day and the pillar of fire by night. The directions for approach to Him, however, were very minute. Immediately inside the curtain was a brazen altar, to which the people brought the sacrifices, which were slain there; the blood of the sacrifice was taken past the laver to the Holy Place, and thence to the Holy of Holies, where the glory of God shone between the cherubim. Into that place the high priest could go, but even he only once a year—but still with blood of sacrifice.

God must make man fit to approach Him. To-day other ways have been invented by man. For twenty years I tried the plan laid down by a church. From the time when I made my first confession at the age of seven to the time of my conversion, twenty-two years after, I tried to reach God by means of a church: confession, communion, fasting, penance—then back to confession and back to communion, round and round. But God was always a long way off; between His throne and my heart there was such a dis-

tance! Saints, and angels, the Virgin Mary, archangels, martyrs, prophets, all stood between my soul and God. I could not get near Him. What a weary round I went through!

Fear, let me say, is not His way. His Word speaks of coming to His throne with boldness, and we can come as near as we will by His way. What is it? Before Jesus went away, He was talking to His disciples about Heaven, and one of them said, "We do not know where you are going. How can we know the way?" Jesus said, "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." As in the tabernacle no one could enter the Holy Place without blood, so now no one can enter the presence of God apart from the Lamb of God, who taketh away the sins of the world. Jesus said that He was the Door of the sheepfold, and that through Him men should go in and out and find pasture; and he called those who should try to get in by some other way "thieves and robbers." Oh, the bitter years during which I tried other ways! My view of Christ was a distorted one. I did not know the Christ of the Bible as He is revealed in the Book. I only knew Him as represented by my Church—afar off. I could never get near enough for Him to even hear me; I had to appeal to saints and others who were supposed to have a "pull" with Him, that He might, perhaps, listen to them, but not to me, at all.

Oh, how foreign all that was to this Book! Oh, what a blessed day when I first saw His promise and took in all the meaning of His gracious words when He said, "Come unto Me all ye that labor and are

heavy laden, and I will give you rest," and "Him that cometh unto Me I will in nowise cast out." I had been told I was not worthy. But Jesus Himself said that being a sinner gave me the greatest claim on Him because He came to save sinners. The Magdalene believed that, when she followed Him into Simon's house, washed His feet with the tears of penitence and wiped them with the hairs of her head. Not worthy? He let her weep it out, and then said, "Thy sins, which are many, are all forgiven; go in peace, and sin no more." That is the Christ of the Bible. That is the Christ I know.

He is the only Way. Suppose, in order to come here from my home in 118th street, I could come straight down the avenue, but instead of doing so I went across the Hudson to New Jersey and came up here from somewhere downtown on this side; of course, you would say to me, "You could have come a much shorter way!"

Now we cannot afford to be sentimental on one important point here. Many people seem to think that because some of those who are not seeking God by Christ think they are all right, that therefore they will be all right. But Buddhists and Confucianists and all kinds of heathens think they are right, but we know that they are not all right, and that unless a man is born again he will be lost. The Jews of whom Paul wrote were zealous and earnest in their religion, but he prayed that they might be saved, because he knew that their beliefs and religious performances would never make them acceptable with God. Zeal and emotions and sincerity of purpose will not affect

our safety if we are trying to approach God by a wrong way. If, in order to go north to 118th street, I take a train or an automobile that is headed straight south towards the Battery, would the speed of the train or the auto, or the sincerity of my belief that I was going north avail to land me at 118th street? Most certainly not. And any man who seeks to approach God by any other way than through Christ is wrong, and will surely end wrong unless he turns round and uses the means that God has provided. But the man who seeks God through the Saviour who died for sinners will be welcomed by the Father, and will have access to Him through His well-beloved Son.

Do you know that experience for yourself? Have you found the way to God? Thank God that you can have access to Him, if you have not yet had that experience.

Some of the glorious results of access to God: Fellowship to know God—to know Him; not to know a number of things about Him. This is life eternal, to know Him, the only true God, and Jesus Christ, whom He has sent. Is God as real to you as your loved ones are real? Do you know what it is to have communion with Him? Nothing is so sweetly practical as this experience. In a whirling, rushing city like this you can have, every day, unbroken intercourse with God.

In the old dispensation, the high priest, with the blood of sacrifice, could only go into the Holy of Holies once a year—high priest as he was. But you and I to-day are invited to come boldly to God Himself.

What an interesting side light is thrown on this question by an in-

cident of the crucifixion. In the Temple—as there had been in the tabernacle—there was a veil between the Holy Place and the Holy of Holies—something that shut God away from the people and shut the people out from God. When Jesus on the cross cried “It is finished!” this veil was rent in twain from the top to the bottom: so that God was no longer hidden from the people behind any veil. Now the whole world might come to Him through the Lamb of God, who died to put away sin.

If you are a sinner, draw nigh to God through His dear Son, as I did, and enjoy the same glorious experience that I have had for fifteen years.

Conversions In Massachusetts.

The French Baptists of New England held their annual conference with the French Mission in Salem, Mass., Rev. O. Brouillette pastor, on May 17 and 18. The First Baptist Church, Rev. Alexander Blackburn, pastor, entertained the body. About 150 pastors and delegates were present. All the meetings were full of enthusiasm. A large delegation was present from Manchaug, Mass., representing the Church which recently came out of Rome in a body. Their leader, Rev. Albert E. Ribourg, was received with great favor. He is a man of good education, having come from the best schools in France, and is an eloquent speaker.

Other new men who have come into the conference this year are Rev. S. C. Delagneau, pastor of the French work in Worcester, and son-in-law of the late Father Chiniquy, and Professor Charles Rivier, of Providence, a teacher of fine educa-

tion. It was an inspiration to worship with this body of Christians, nine-tenths of whom had been in the darkness of Rome. Never was the work among the French Catholics of New England so flourishing as now.

The boast that the Roman Catholic Church encourages the circulation of the Bible is illustrated by a recent investigation of facts in Salem, Mass. This city has 36,000 inhabitants, of whom about 15,000 are Catholics, equally divided between Irish and French. On Saturday, May 23, Rev. Dr. Blackburn, pastor of the First Baptist Church, went to every book store in the city in search of Douay Bibles or Testaments. He found in a Catholic store one English Testament costing 60 cents, and nothing else in either French or English. The proprietor offered to send and get whatever was wanted. At a department store one morocco bound English Bible was found costing \$2.25. Not a single copy of Bible or Testament in French, and one Bible and one Testament in English for a population of 15,000 Roman Catholics. At the department store, where hundreds of prayer books, such as “Keys to Heaven,” are sold, the average sales of Douay Bibles are three a year.

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THE ROMAN CATHOLIC CHURCH IN IRELAND.

BY AN IRISH CATHOLIC JOURNALIST.

WHEN, in 1829, the Bill for the Relief of the Disabilities of Roman Catholics was passed by the British Parliament, the belief was fondly entertained by many Liberal thinkers that the church thus enfranchised would enter upon a new career in Ireland, if not in Europe. The man who had the largest share in bringing about that enfranchisement—O'Connell—belonged himself to the Liberal Catholic school; and on more than one occasion publicly stated that he "would take his religion from Rome, but not his politics." Political exigencies, however, compelled O'Connell to eat his own words; and during the latter part of his public life he was the servant, and not the master of the priests. The Roman priesthood began to take an active part in Irish political affairs about the year 1826; their influence as politicians increased during the repeal agitation of the forties; the collapse of the Young Ireland movement removed from the Irish people their natural intellectual leaders; and the long archiepiscopal sway of Cardinal Cullen indoctrinated the Irish Roman Catholics into the most abject obedience to their clerical rulers. The power of Cullenism was resisted by the Fenians, who were, however, too weak to permanently injure the clericals; and it was not until the Parnellite revolt of 1890 that manifestations appeared in Ireland of an intractable spirit among the Roman Catholic laity. In the bitter political struggle that followed the events of 1890 the priests were, on the whole, successful; but a wide gulf

had been created between them and the more robust intellects of the Roman Catholic Church. Ideas which had long been in favor on the Continent began to acquire popularity in Ireland; and they were fostered unwittingly by the overbearing and often exasperating attitude of the priests. The priests muffled the popular press; and the indignation of the laity, not allowed to express itself in newspapers, waxed vehemently eloquent in books. In March, 1901, appeared "Five Years in Ireland"—a book that ran through several editions in a few months; and the author of that remarkable work has since published two more volumes, both dealing with the Roman Church in Ireland, and both criticizing with singular freedom the inability of that Church to do the Irish people any permanent good. Mr. McCarthy's main thesis is that in Ireland the clergy have become too powerful for the laity, and that to make things even, the laity should exercise more power than they at present possess: in other words, that the priests should be curtailed in their present activities, which are political and educational, rather than religious and spiritual. He shows by statistics that throughout the country the priests are altogether too numerous and powerful, that they are interfering more and more with the educational and administrative work of the country; that their political influence is of a reactionary character, and that they are steadily, though silently, emasculating and enervating those who submit to their control. And he con-

tends that unless the Irish Roman Catholic laity take matters pretty much into their own hands the character of the Irish people will steadily degenerate; that, in fact, the only hope for Roman Catholic Ireland is in a bold, swift and thorough assertion of the rights of the laity against the priests. Mr. McCarthy's theory is a new phenomenon in Ireland; and an examination of the present condition of the Roman Irish Church is needed to enable Americans to grasp the leading facts of an interesting situation.

No country in the world is so Roman Catholic as Ireland; and that very fact makes the impending struggle—for a struggle there is bound to be—between the clergy and the laity all the more remarkable. The staunch Romanism of Ireland is due to a singular combination of accidents, some racial, some political, some historical, but all culminating in one thing—the making Ireland, as a nation, more Papal than the Pope. And yet when we look into Irish history we find that the Irish people have gained very little by their allegiance to the Popes. There is no more interesting chapter in Mr. Davitt's recently published book, "The Fall of Feudalism in Ireland," than that on Rome and Ireland; in that chapter the writer shows how hollow are the Roman claims to Irish gratitude, on how slender a basis the pretensions of the Pope's claim to Irish sympathy rest. Rome, in fact, has dealt with Ireland as she has dealt with no other nation in the world; and Ireland, we may rest assured, will discover in time how she has been made a Roman catspaw. That Michael Davitt, in a book intended

for Irish and Irish-American readers, should write of the Vatican's Irish policy as he does is an ominous sign of the times; and, taken in conjunction with the writings of Michael McCarthy and Frank Hugh O'Donnell, is a sure indication that an anti-clerical storm is brewing in Ireland which will shortly break in thunder over ecclesiastical Rome.

And how has this great change in intellectual Ireland towards the Vatican come about? Protestantism has not caused it, for the Irish have always been impervious to Protestant arguments; indeed, aggressive Protestantism has only helped to strengthen the Pope's power in Ireland. The anti-Roman policy of England has not caused it, for the Irish have always been hostile to English influences, and "have never," in John Mitchell's words, "attended to English criticism, never known that there was an English public to please." The anti-clericalism of France and Italy has not caused it, for the popular Irish press—until the Parnellite revolt—was remarkable for its thoroughgoing sacerdotalism; and neither Gambetta nor Garibaldi was ever a popular hero of the Irish imagination. It has been caused by the Roman priests themselves—by that insane interference with things temporal which brings the Roman priesthood into continual collision with national sentiment; the same reactionary Roman policy which has made France anti-clerical and Italy anti-Papal is now making Ireland a battlefield where all the more robust intellectual forces are being arrayed against the priests.

No legislative measure ever passed by the British Parliament was so cal-

culated to bring blessings to Ireland, if properly used, than the Local Government Act of 1898; it placed all local power in the hands of the people, and made the Irish a Celtic democracy within the British Empire. But that great legislative enactment is being used by the priests to strengthen the forces of sacerdotalism; nuns are now replacing lay nurses in hospitals and workhouses almost everywhere; and, in many districts, no candidate for an office in the gift of the local authorities has the slightest chance of election unless he is a friend, in some way or other, of the local priest. As for Protestant candidates, they are simply given the cold shoulder, and told to go about their business. The priests are making a great, a far-seeing, and a determined effort to make Ireland an annex of the Vatican, a clerical garden where nothing will grow except ecclesiastical potatoes. For this purpose all their vast and complicated machinery is set in motion; every political and intellectual movement in the country is being closely watched; the press is censored more severely than it is in Russia, and the idea is instilled into the Irish peasant mind that there is no organization on earth to be compared with the Roman Irish Church, and no men to be compared with the Roman Irish priests.

But against this glorification of sacerdotalism the more robust intellectual life of Ireland is rising in revolt; and here and there through the country men are to be found who are ready to go to any extremes to rid themselves of the domination of the clerics. And this is what always happens when the Roman Catholic priesthood are in the ascendant in any

country. If the people of the United States to-morrow were to take Bourke Cockran's advice and become Roman Catholic, before twenty years had passed they would find themselves in the midst of a struggle with the priests, a struggle which would shake religion to its foundations, and almost root all social order out of the country. Roman clericalism would make of the world an intellectual graveyard; a tomb where all the noblest aspirings of humanity would be buried. And, as a consequence, Roman clericalism is continually at war; in some country or other it is ever fighting the intellectual idea. Rome can never tolerate the free exercise of the intellect; it is on human ignorance her power is based, and by human ignorance her power must exist.

Some may think that because the Irish are not a Teutonic people the intellectual revolt against the priesthood will never come to be anything great in that country. But the Irish are largely Teutonic; more than half of Leinster and Munster was colonized by Normans and English; Dublin at one time was wholly inhabited by natives of Bristol; and even in Connemara—strange as it sounds—a goodly proportion of the population are of English descent. It is the Teutonic populations in Europe that have broken with the Papacy; but after all we must not lay too much stress on this question of race. France, like Ireland, has a Celtic basis, yet France has repeatedly come to blows with the Vatican; and Belgium—another country with a Celtic origin, has become restive under the priests. Neither Celt nor Teuton will bear to be kicked forever: and kicks

are the gratuities which Rome invariably bestows on those who have shown themselves too willing to obey her behests.

It is an interesting problem—the future of the Roman Church in Ireland. There is an old “prophecy” to the effect that when Rome falls in Ireland she will fall the world over; the uprising of the Irish against her will be the signal for her universal humiliation. Whether that great uprising takes place in our day or in the distant future, is a question that will be decided by time; but that it will take place sooner or later is certain almost to demonstration. It will be a fitting climax to Rome’s treatment of the Irish—the spectacle of the “faithful Celtic race” asserting at once its intellectuality and its spirituality, and taking that place in the concert of enlightened and liberated Europe which its native and elastic genius entitles it to occupy.

A Convert's Comfort in Death

The following is an extract from a private letter lately received from a Christian worker in California by a good friend of Christ’s Mission, who had sent him several copies of *THE CONVERTED CATHOLIC*:

About two weeks ago I stood by the bedside of a dying woman—a converted Catholic—whom I first met in Jerusalem. She came there as a traveler, and was then very proud and worldly. I tried to talk with her about the Lord, but she would not hear me. After a time a deeply spiritual blind woman in Jerusalem led this proud Catholic woman to Christ. She also became very deeply spiritual, and while there one evening she took a stoning that was due me. The persons who did the stoning said they had made a mis-

take, and that it was intended for me. She and I became intimate friends, and after our return to this country kept up a correspondence; she then lived in New Orleans.

A few weeks before her death, from cancer, she came to this city, and I was with her a part of almost every day. She had given up all her Catholic teaching and was a true and deeply spiritual Christian. A few days before she passed away she talked beautifully about our next meeting-place “in the air,” and smiled as she spoke of it and of how glorious it would be to meet with our Blessed Jesus and “ever be with the Lord.” Her aged father came from the South with her; he was an atheist until he stood by her death-bed; then his atheism gave way, and he wept like a child, and promised to pray and to read every day the Bible she gave him, and said he wanted to meet her in the Better Land.

After the funeral I talked and prayed with him, and told him how I had seen his daughter while in the Holy Land; how I had seen her at times alone in an olive orchard, prostrate on her face in prayer for the salvation of her father. He was much touched by this, and said, with tears, that he now wanted to be a Christian. That dear departed one had often said she would willingly lay down her life if by that means her dear father would be brought to Christ.

A Baptist minister from New York State, in renewing his subscription, says: “May God’s blessing continuously be on *THE CONVERTED CATHOLIC*, and upon your work, so fittingly named Christ’s Mission. I rejoice with you that God has so marvelously blessed your labors for the emancipation of deluded priests, and pray that during 1905 your labors may be blessed in an even far greater degree.—C. A.”

Romanism and Lamaism.

Last year the British Government of India sent a military expedition northward into the then almost unknown land of Tibet. Its object was to compel compliance with the terms of a convention previously entered into, which the Tibetans had failed to fulfil. Colonel Younghusband, the leader of the force, met with many obstacles, diplomatic, religious and material, but at last he forced his way to Lhasa, the capital, from which city he brought back another agreement which will ultimately have the effect of opening that forbidden land to our Western civilization.

The expedition was accompanied by two capable and experienced newspaper men, each of whom has since written a book about the experiences of the column on its march to Lhasa and its return to India.

One of these gentlemen, Mr. Percival Landon, in his volume, "The Opening of Tibet," has a chapter on "Lamaism," in which he directs attention to some curious points of resemblance between the rituals of the two great autocratic churches of Lhasa and Rome. He says that the arrangements inside the gumpa, or Tibetan place of worship, might well be regarded as owing their origin to Christian usages. "The sanctuary, especially at night, bears a curious likeness to that of a Roman Catholic shrine. So, too, the antiphonal chant of the singing men and boys, ranged just as with ourselves in lines, decani and cantores, the monotoned voice and the rare tinkle of the *sanctus*, combined with the genuflexions before the altar, carry out inside the church a surface ritualistic resem-

blance which adds color to the fanciful imaginings in deeper matters of Father Andrada of the Society of Jesus." Nor does the similarity stop at ritual. Our author observed that "the orders within the Church, the relative positions of Pope and Cardinal, abbot and parish priest, all have their equivalents in Lamaism, and the use of the cross gammadion as the badge of the faith cannot but strike as odd the most careless observer."

It seems that indulgences, also, are freely issued in much the same way as in the Roman Church. We are told that the "Dalai Lama on one occasion somewhat overstepped prudence in this matter. To induce the men of Kams to come down and fight us [the Younghusband expedition], he offered them plenary indulgences, which should not only absolve them from sins past, but safeguard them against the penalties for sins to come for the next six months. The men of Kams, once furnished with this spiritual armor, did not fail to make use of it and, on their return from the scene of hostilities, ran riot among the Grand Lama's own temples, looting and sacking everywhere they went. The practice of blessing small articles to be distributed among pious pilgrims is, of course, common to almost all the world's religions. The spiritual brigandage of the Lamas likewise finds a counterpart in many another creed, for the purse of superstition lies at the mercy of the first comer."

Nearly all the essential features of Roman doctrine and practice have been adopted from European or Asiatic paganism, and the engrafting of heathen superstition upon a form of Christianity has almost entirely destroyed the little of Gospel truth it originally contained.

The Bible in Mexico.

The first Protestant Bible that ever entered Mexico is in the Methodist Mission Rooms in Nashville, Tenn. It was the property of the Rev. Sostenes Juarez, one of the first Mexicans to enter the Methodist ministry in Mexico and a faithful missionary for many years. At the time of his death he was pastor at Aguascalientes.

In a Monterey paper the Rev. J. W. Grimes gives Mr. Juarez's own story of his first acquaintance with the Word of God:

"I belonged to the Liberal party. I wanted my country to be free not only from Spain, but from Rome and clerical domination, and I was willing to fight for what I wanted; therefore I joined the army and did all I could to help forward the grand cause. I took part in several battles, and in one of them I was captured and sent to prison. This imprisonment I looked upon as a very great misfortune, as it deprived me of active service in the cause of my country, and I naturally became gloomy and despondent. We were being guarded by a detachment of French soldiers, and one of them, noticing my despondency, addressed to me some words of cheer. Now I had received a liberal education and could read and speak French with ease, so I replied to his remarks, and entered into a very pleasant conversation. I felt drawn to him from the very first time he spoke to me. We became quite well acquainted with each other, and he would come and converse with me frequently when off duty. One day he said to me that, if I cared to read, he would be glad to let me have his book, as it would help me to pass away the time. I thanked him and said that I would be very grateful for anything that would relieve the monotony of my life there in prison. He went at once and brought me 'his book,' as he called it.

"I accepted it politely, not dreaming of what it was or what it was to lead to. I had never seen a book like it before. I began to read it for no other purpose than that of passing away the time, but I soon became interested in it, for I found many wonderful things in it. I spent most of my time reading it, and finally I began at the first and read it through from Genesis to Revelation. By the time I had finished it, I had passed through different stages of mind concerning it. I had begun to read it simply as a means of passing away the time; I had then become curious to know what it contained, and finally had become deeply interested in it. I was no longer curious; I was deeply interested. I believed that I had found just what I wanted. I was very much wrought up over it. I wanted the book, but was very much afraid that I could not secure it. I was afraid to offer to buy it, lest its owner should refuse, and perhaps take it from me; then where was I to receive another, for I wanted to continue to read and study its contents. I wanted to serve my country to the very best of my ability, I wanted to break off the yoke of Rome from the neck of my people, I wanted to see my people free, and here in this little book I believed that I had found the means by which all this could be brought about, and yet it did not belong to me. It might be taken from me at any time, and then what should I do for another?

"While in this state of mind, this thought presented itself to me and puzzled me very much. How is it possible that this man, who is here fighting to uphold the institution, should carry with him the evidence of its error and the means of its destruction? This I could not understand. However, the suspense was more than I could stand, and I determined to make the effort to secure the book. So one day I said to him that I was much interested in his book, and that I would consider it a very great kindness if he would be

so good as to inform me how I could secure a copy for myself. I tried to appear calm, while in reality I was trembling from head to foot with intense excitement; but judge of my surprise, when, with a smiling face and sparkling eye, he said to me: 'It is yours, sir. With much pleasure I gave it to you, and I hope that it may prove a blessing to you.' I thanked him most sincerely for the gift, and returned to my quarters a very happy man. I had secured what I wanted. Now that I had the book, I began to study it with a fixed purpose. I resolved that as soon as I could get out of prison I would devote myself to the teaching of this book to the people, believing that in every way I could do more good for our cause than I could do with gun and sword. I was more anxious to get out of prison than ever, because I wanted to begin my new work of teaching the Bible to the people. This, to me at the time, was nothing more than a political move by which I hoped to do the enemy of my country considerable harm; for I had not yet learned the true meaning of its teachings as to the real object of its existence. This was to come later.

"When I was released from prison I went immediately to the City of Mexico with my treasure, which I showed to a number of my friends and comrades, explaining to them my purpose. They heartily indorsed my plan, and cheerfully aided me to carry it out. We formed a sort of circle or society for the purpose of reading and studying this book, and held regular meetings for the purpose. This society was in existence when the first missionary arrived here, and when we learned of his object in coming among us and that he had the same book that we were studying, we joined him in the work, believing that it was the right thing for us to do. Every member of that circle became a preacher of the gospel, and has spent or is spending his life for the cause of Christ in this their native land."

The Pope According to Pasquino.

On page 1048 of Webster's International Dictionary will be found this definition of the word "pasquin": "It., *pasquino*, a mutilated statue at Rome, set up against the wall of the palace of the Orsini; so called from a witty cobbler or tailor, near whose shop the statue was dug up. On this statue it was customary to paste satiric papers."

The chief interest that attaches to this shapeless piece of marble lies in the fact that for centuries it has been used for placarding satires upon the Popes, that by the mordant skill with which unpalatable truths were expressed have made the word "pasquinade" famous all the world over. Among the multitudes of these effusions none had a keener edge than one known as "The Antithesis of Christ," which appeared at the beginning of the sixteenth century. It runs thus:

Christ said, "My kingdom is not of this world."	The Pope conquers cities by force.
Christ had a crown of thorns.	The Pope wears a triple diadem.
Christ washed the feet of His disciples.	The Pope has his kissed by kings.
Christ paid tribute.	The Pope takes it.
Christ fed the sheep.	The Pope shears them and keeps the wool for himself.
Christ carried the cross on His shoulders.	The Pope is carried on the shoulders of men in liveries of gold.
Christ despised riches.	The Pope has no other passion than for the power that gold can buy.
Christ "drove out the merchants from the temple."	The Pope welcomes them.

The Rev. W. W. Moore, D. D., of Richmond, Va., "who has studied conditions in Italy at first hand," writing in the *Presbyterian Standard* on the Papacy, says that the Italian view of the Pope now is much the

same as it was when this lampoon was written. He says the late Pope Leo XIII was a respectable man, as Popes go, especially in view of the scandalous immoralities that characterized the lives of so many of his predecessors on the pontifical throne.

Dr. Moore thinks that twenty out of the thirty-odd millions of Italy's inhabitants have forsaken the Catholic Church altogether, refusing, on principle, on ethical grounds and on political grounds, to sanction it by their support. The King, the Prime Minister, like his predecessors, Zanardelli and Crispi; and the members of Parliament, and the army and navy, and the whole government which has given Italy such wonderful stability and prosperity since the overthrow of the corrupt and degrading Papal dominion and opened before the nation a future of so much promise, are all standing aloof from the Pope. Let anybody see one of the great pilgrimages from every part of Italy to the tomb of Victor Immanuel, who freed Italy, as I saw it this very year, and observe the immense popularity of the great liberator and his successors of the House of Savoy, and let him note the remarkable unanimity of Italy's public men in declaring the Papal Church to be incapable of bringing holiness into character and life, and he will see that the Italian view of the Pope held by all ranks in the twentieth century is much the same as that of Pasquino's time in the sixteenth.

Public men in Italy in our day do not hesitate to declare their sentiments on this subject. Dr. Moore quotes several. The great statesman Crispi once said in the House of Deputies, "The day is coming when

Christianity will kill Roman Catholicism." Dr. Raffaele Mariano, professor of philosophy in the University of Naples, who, as he tells us, was "born in the Roman Catholic Church" and was "a fervent Catholic from infancy," speaking of the vast difference which he found between the teachings of the Church and the New Testament when he at length got hold of that, says, "Therefore, Roman Catholicism is not only not Christianity, but it is the very antithesis of Christianity." The Hon. Giovanni Bovio, a member of the House of Deputies, called the Papal Church "a branch that is withering up on the tree of Christianity." Elsewhere, when showing that the Papal Church is impotent to minister salvation, to give redemption from sin, he tells us of the well-known rejoinder of the great theologian, Thomas Aquinas, when the Pope was showing him all his money and riches, and said, "You see, Thomas, the Church cannot now say what it said in early times, 'Silver and gold have I none.'" "No," answered Aquinas, "nor can it say, 'Rise up and walk,'" implying, says Signor Bovio, that a church impotent to say that is outside of Christ.

The Anniversary Fund.

The Twenty-fifth Anniversary Fund for the continuance of the work of Christ's Mission has reached the sum of two thousand dollars in gifts and promises, and some good friends have said they will bequeath legacies to the Mission. That is a good way to perpetuate the work. Christ's Mission is an incorporated religious society, and is the only institution of the kind in this country that welcomes priests out of the Church of Rome.

A Letter from Spain.

In a recent letter from San Gervasio, near Barcelona, Spain, Mr. L. B. Armstrong, a man of affairs and a devoted Christian worker, writes as follows:

Dear Friend: Twelve years ago I made the acquaintance of a family, natives of Bogota, Colombia, who had come to Europe to give a good education to a nephew and niece in Paris.

The nephew had been put into a Jesuit college. There must have been strivings after light, even then, in the lad, which his confessor tried to stifle but could not. I took to the lad, who was then only twelve years old, and taught him English, which he learned rapidly. French he had learned in Paris. I put into his hands a Gospel in Spanish, then he bought himself a New Testament, which he read carefully.

One day he said to me, "I am converted."

"How do you know that?" I asked.

"Is it not in the Gospel, 'Ask and ye shall receive?' Alone in my room I knelt down and asked the pardon of my sins and the salvation of my soul, and believe I have received them."

Meantime the family had lost their money, and the lad had to seek for a place in a business house. He found one, and soon gained the confidence of his employers. At the age of seventeen he joined a church in this town. At twenty-one he returned to Bogota, hoping to support himself by business and serve the Saviour among his own people.

SYMPATHY FOR PRIESTS.

But you know the state of the Republic of Colombia. His plan could

not be realized; he worked hard but was robbed of what he had gained, and what was worse, could not get a hearing for the Gospel. He is now twenty-five years of age, speaks Spanish, of course, as well as French and English. He has written me to ask whether he could get a place in Panama under the American Government, or with the Canal Company, so that he could realize his old plan to maintain himself in some way and give his spare time to evangelistic work, unpaid. In a former number of *THE CONVERTED CATHOLIC* I see mentioned a Dr. Adolf Gil, of Bogota, Colombia. Is he now in Bogota? If so, would you kindly send his address to my young friend, Sr. Don Salvador Irégui, Bogota. He is descended from a good Spanish Basque family, and if you could do anything to help him to realize his plan for Panama, please do it.

You are doing an excellent work on safe lines. Oh, these poor Roman Catholic priests! In this land many would gladly leave Rome, but if they do, starvation is before them. The past has rendered them useless for the present. It is the word of old, "I cannot (even) dig." Dearly does the man pay for the crime of serving Rome, and the future in the other world? Time was when I was bitter against the Roman Catholic priests; now I have a great compassion for them.

If France proclaims separation between state and church, Spain will follow suit. Just at present—and for a year past—there is a quiet movement in many parts of Spain under the preaching of the simplest Gospel, and specially where women have freedom of speech.

more than ten thousand Filipino adults. Other missions count their converts by the thousand. How many of these are spiritually transformed no man may know. But that thousands of them are as well acquainted with the salvation of the Scriptures as those of us who have had far better opportunities no one can doubt who mingles freely in their worship. It is no small thing to thus open blind eyes to the beauties of the Lord. It is the beginning of a mighty influence when a few men and women become really energized by the Spirit of the Living God. It is not too much to say that there is now more of real, vital spirituality in the small number of Protestant converts in the Philippines than in the whole inert, formal mass of Romish believers. Life is the final test of power to hold the future. This vital influence will work silently but potently. It will recreate the face of Philippine society within a few decades.

Cities and provinces are already feeling the moral uplift of this work. Malabon, a city of 40,000 people just north of Manila, was a center of lardronism five years ago. When the police needed a criminal, they raked over every barrio of Malabon in their search for him. Very frequently he was found. The membership in the Methodist Episcopal Church, in Malabon, has grown to nearly 2,000 in the past three and a half years. Besides these adult members, at least 5,000 other persons, old and young, receive their religious instruction from the Protestants. The moral complexion of the city has changed to such a marked degree that crime is practically unknown. It is one of the most law-abiding cities in the

Philippine Islands. Similar results have been attained in Tondo, one of the portions of Manila where lawlessness was rife a few years ago, and where two Protestant churches now have hundreds of members and thousands more feel the new restraints and new inspirations.—*Philippine Christian Advocate*.

Invocation.

Holy Spirit, power divine,
Thyself within my soul enshrine;
Dispel the gloom of doubt and fears,
The mist of sorrows and of tears,
That long have held me as with bands,
Darkened my soul and tied my hands.
Helpless am I to cope with ill,
As years my measure haste to fill.
Strength from Thine almighty power
I crave, to bless each passing hour.
In trustful love give me to see
Earth's phantom shadows quickly flee;
To feel my courage grow apace
When meeting ills that I must face;
Gild every cloud with rainbow light—
Faith, Hope, and Love—a halo bright.
Shed on the way, late, dark, and lone,
That leads me to my Father's throne;
Dark and lone no more 'twill be
If Thy bright presence dwells with me.
Then shall I better see to share
Another's burden, lighten oft a care,
Forget myself in good employ,
Turn darts of grief to rays of joy;
And in the service of my King
All power of thought and being bring.
The witness of the Spirit thus in me
I'll bless through time to all eternity.

—M. C. M. F.

Washington, D. C.

A Point of Law.

During a call at Christ's Mission last month a lady engaged in teaching and missionary work in the lower part of the city told of an incident that has an instructive lesson for all converted Catholics, namely, to, give notice to the priest of their parish that they have left the Roman Church.

It appears that a Roman Catholic mother went to the Saviour Himself and received from Him the knowledge that her sins were forgiven; and, of course, after that she had no further use either for the priests or any of the rites and ceremonies of the Roman Church. She was taken ill with consumption, and was anxious that her children should be placed in a Protestant institution, where they would be taught the truths of the evangelical faith she possessed herself. In order to accomplish this she made application to the proper court, which, however, refused to comply with her wish because she had not formally left the Roman Church.

In 1896 a young man—a Roman Catholic—living in a town near New York, called at Christ's Mission to ask Pastor O'Connor as to the facts concerning transubstantiation, the power of the priests to forgive sins, purgatory and other matters of Roman doctrine and practice.

The young man heard gladly the truth as it is in Jesus, and accepted it; but at the same time he expressed apprehension lest the parish priest should denounce him, and take other measures to make things uncomfortable for him.

Pastor O'Connor said: "Sit down there and write a note like this":

Reverend and Dear Sir: With all

due respect I beg to state that I hereby withdraw from the Roman Catholic Church, as I no longer believe in its teachings. I have not been to confession to you for a long time, for the simple reason that I do not believe in your power to forgive sins. Hence I am not under your spiritual jurisdiction from this day forward.

I have not arrived at this decision without mature deliberation and reflection. You are an educated man and can understand the significance of the step I now take.

With all good wishes for you, sir, I remain,

Yours respectfully,

That letter was mailed to the priest, and he did not denounce the young man.

If the good woman who wanted her children to be brought up as Protestants had written a letter like that, or had become an actual member of a Protestant Church, the court to which she applied would have granted her request.

The Roman Catholic Church, of course, will use all its power to annoy and persecute those who leave its fold to become Protestants, and Christians everywhere in our country should be as firm and courageous in the defense and protection of those converts as if they lived in China or Japan. But in religious work it sometimes happens that distance lends enchantment to the view.

The Rev. C. Smith, a venerable clergyman, writing from Madison, Ill., says: "I continue to enjoy reading the Magazine; in fact, I read more of it every time than I do my own denominational papers. I suppose I have some anti-Popish blood in my veins, derived from my Scotch ancestors who sealed their testimony with their blood in the old persecuting days."

Open Air Preaching.

The evangelistic tent movement which has been such a success in Philadelphia for the last few years, has taken strong hold of New York Christians of all denominations. Bishop Greer, of the Protestant Episcopal Church, who last year was elected coadjutor to Bishop Potter, has taken a prominent part in this evangelistic campaign. He declared the movement was not sectarian, but for all humanity, to make known the Gospel of Him who said: "If I be lifted up I will draw all men unto Me." Ministers of various denominations expressed their concurrence in the movement and pledged the support of their churches. The Roman Catholics will attend these tent meetings in large numbers, and they will be converted when they see Jesus and learn that He can save them from their sins and make them children of God. He can save them like other believers.

Some of the tent workers will be converted Catholics who will know how to solve the doubts of their brethren who have been taught to look to Mary and depend on the priests and their sacraments for salvation.

We believe the work will be greatly blessed in New York as it has been in other cities. As a result of the tent campaigns in Philadelphia, two Italian Protestant churches have been formed, the members of which had been Roman Catholics. In Cleveland, Ohio, seven Bohemian Catholics working in one shop where noon meetings were held have embraced the Christian life and joined a Protestant mission. In the mining regions of Pennsylvania like good results have followed the open air preaching of the simple Gospel of the Son of God.

The Seed and Thorns.

In one of her addresses in the chapel of Christ's Mission some years ago, the saintly Mrs. Cramer said:

We fear that many who have heard the Gospel message and had been impressed at the time, have let it slip from their hearts, and thus become an easy prey of the adversary, who goes about seeking whom he may devour. New York is a wide field in which he has sown thorns, and they have wounded the feet of the unwary cruelly and oftentimes fatally. There are dark places in this city where a price is set upon beauty and virtue. There the thorns are planted thickly. There are fairer portions of New York, so beautiful that the children of fortune have spent vast sums to establish splendid homes in these fashionable localities. It might be supposed that here where the people walk on velvet they do not feel the cruel thorns. But, oh, in how many mansions they do! There are suppressed groans in human hearts beneath the diamonds and costly lace on the silken robes, and the dread of a development that will entail disgrace and misery, that in some cases makes the luxurious surroundings seem but a mockery. There is a connection between such homes and the busy marts of trade and commerce, where the thorns are doing their cruel work. How can it be otherwise if God is crowded out, and other gods substituted?

Every day since her departure for the heavenly home in April, Mrs. Mary Grant Cramer is missed more and more. Her presence was a benediction to all who were privileged to share in her friendship. She bore faithful testimony for her Saviour in the high places of the earth, where conventionality enjoins silence on all but the most zealous. And her testimony was appreciated by some members of the royal and diplomatic circles in which Dr. and Mrs. Cramer moved when abroad. At home she loved and helped the poor.

Christian Sympathy.

The hearts of the workers in Christ's Mission have been deeply moved by the expressions of loving kindness and sympathy that have come in such abundance from dear friends in all parts of the country. The following is like unto many that have comforted their hearts.

My Dear Friends: What a blessing to have one's entire family in Heaven; to know that they are safe forevermore! The two dear little cherubs, James and Harriet Mabel, must have been very sweet and close to their parents' hearts, and Luther, the "doorkeeper" of Christ's Mission, will be at the door to welcome father and mother when the Lord shall call them to come up higher. The last dear son had a longer period of service allotted him, but they will all be there to welcome you into the Father's mansion above. I know your hearts are rent with sadness and deepest sorrow at the loss of this last dear child who must have been such a comfort to you, and yet I feel almost like congratulating you upon your heavenly possessions; your treasures are where moth and rust cannot corrupt, forever safe from the storms and battles and temptations of life, with Christ, the dear Saviour, whom they loved. And how much more you now have to draw you heavenward! You have now only to live for your work and the hope of a blessed meeting when the struggles and toils of life are ended. May the dear Lord comfort your bereaved hearts, as He only can, and His everlasting arms be your sure support, and His grace be all-sufficient for you. The tributes to the memory of your son were beauti-

ful, and I know you praise God for his consecrated life and triumphant death. "Blessed are the dead who die in the Lord." I am glad that your work is now well established. May your lives long be spared to carry the good work forward, and my prayer is that the dear Lord will open the hearts of His children to give you the help which you so much need in your work. I do not know how long it has been since it was first brought to my notice, but it was when you preached for our pastor, Rev. L. Y. Graham, at Christ Presbyterian Church in Philadelphia many years ago, and I have been a subscriber for your Magazine ever since and my interest in it has constantly increased. I know your one aim is to win souls to Christ and to bring them to a knowledge of the truth.

May I add my good wishes and earnest prayers for the blessing of God to rest upon you both, and that this may, indeed, be a jubilee year in the history of Christ's Mission. C.

Faith Only Effectual.

No infidel, sceptic or doubter has ever yet done any constructive work for his fellows, though many such have been earnestly desirous of helping the poor and needy, and have possessed many talents of mind as well as personal "virtues." Nor is the reason far to seek. At best they try to restore fallen man by education or culture or some means that is apart from the divine power. The children of faith, on the other hand, know that only Almighty God's supernatural power is equal to the task, and therefore take proper steps to bring it to the aid of those who, after much human effort, are as helpless under the bondage of sin as they ever were.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XXIX.

NEW YORK, June 28, 1905.

Sir: As you may perceive, with your wonted acuteness, this letter, contrary to my usual custom, is dated some days in advance of the time of publication. The first of July, when it reaches you and the other readers of **THE CONVERTED CATHOLIC**, I hope will see me on the ocean on my way to France to observe at close range the great events transpiring in that country in connection with the legislative proceedings for the separation of Church and State. The Concordat introduced by the First Napoleon has existed for a century, and every effort of the French people for a larger liberty and freedom during that time has been resisted by the Church authorities. I need not quote the history of the past on this subject. We all remember the various attempts against the present form of government in France since the Republic came into existence at the close of the Franco-German war thirty-five years ago. Almost every year during that time there has been either open opposition or secret conspiracy by the clerical party against the life of the Republic. Now the French people, having enjoyed the blessings of a republican form of government, modeled after our own great Republic, are determined that it shall be perpetuated, and the most effectual means of accomplishing this will be the severance of all official relations with the Church of Rome.

For centuries France has been called the eldest daughter of the Church, and it has justified the designation by its support of the Papacy. Long before United Italy became an accomplished fact the Italians would have relegated the Pope to private life by depriving him of his temporal power but for the active interference of France. French troops were guarding the Pope when the war with Germany occurred in 1870, and it was only when they were withdrawn that the Italians entered Rome and made it the capital of a united country. Since then the Pope has been "the prisoner of the Vatican," and Italy has marched forward to a prominent position among the nations of the earth. France recovered from the disasters of the war with Germany, but she was hampered by the disloyalty of the clericals, who quickly perceived that the continuance of the Republic meant the destruction of the hierarchical power. Now France is resolved to protect herself from that insidious enemy within her own borders by withdrawing all support from the Church and conceding equal rights to all citizens in their religious as well as political relations. This will mean a loss financially of \$8,000,000 a year to the Roman Catholic Church, but it will be a gain to the French people much more than the pecuniary consideration involved. We have seen the respect accorded to the French Republic by the English King and the young King of Spain, while the bill for the separation of Church and State is under discussion in the Chamber of Deputies. When this becomes effective the whole world will applaud. I wish to be in France at the time and share in the universal acclamation.

I think, Cardinal, it will help to make me young again to witness the

glorious spectacle of this great Catholic nation emancipating itself from the monstrous religio-political power that has kept the people of every country that acknowledged its supremacy in spiritual and political degradation. I was at school in France forty years ago, and the happy recollections of that period will, I hope, be revived during my forthcoming visit. In a subsequent letter I shall tell you all about it. Meantime the work in which I have been engaged in this city for more than a quarter of a century will continue. And there are other workers, such as the Rev. Jeremiah J. Crowley, of Chicago, who have been raised up in the providence of God to enlighten the American people on the designs of the Papacy. He has not yet come out of your Church, as I have done, though he "protests" as forcibly as any of us, and means to keep up the fight within the lines. And the religious work of Christ's Mission, which I have loved best, that brings the people out of Rome into the light and liberty of the Gospel of Christ will be effective through the testimony of the thousands of Catholics who have been converted by the power of God in this work. You know, Cardinal, that more than one hundred priests have come to me out of your Church during my evangelical ministry in this city. I shall endeavor to make known in Europe the methods we have pursued that have been successful.

When I was in the seminary in Paris in the early '60s, though Napoleon III was on the throne, the real ruler of France was Pope Pius IX through his Jesuitical agents. They were in evidence in all the affairs of the nation in those days. Now they are ostracized. A marvelous change has taken place in the Catholic countries of Europe during those forty years. The yoke of Rome has been thrown off by the cultured, intelligent classes, and the masses have largely become socialistic in their efforts to obtain religious freedom. As an offset to this your Church boasts of the great progress it is making in Protestant countries like England and America, especially in the United States. But, Cardinal, let us look the facts in the face. Numerically, according to the increase of population, you are not making progress. But by the broad liberal principles that animate the governments of Protestant countries your Church is recognized as a force among the agencies that, properly directed, could conduce to the welfare of mankind. This is the optimistic view that is taken by politicians who rely on the Catholic vote to obtain or retain official positions. The appointment of prominent Catholics to high offices in the affairs of government is based on this supposition. On no other ground can we account for the appointment of such a man as Charles J. Bonaparte as Secretary of the Navy by President Roosevelt, and his choice of other members of your Church for prominent official positions. Our President has won the admiration of the whole world by his tactful mediation in the war between Russia and Japan, and his name will go down in history as the benefactor of mankind in the promotion of peace among the nations of the earth. But great and beloved as he is, any alliance with your Church will be his undoing, for the American people will never tolerate the supremacy of Rome on this continent. I shall refer to this subject on every opportunity while I am in France this season.

Yours truly, JAMES A. O'CONNOR.